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Must Remain in
Transcription Room

M2164

Lunch/Music/Lunch

Barn/Westtown/Barn

Saturday, Sunday September 2-3, 1972

SATURDAY
LUNCH

MR. NYLAND: Since you persist in being silent, you force me to talk. If you force me to talk, you are under obligation to me. Then I can give you a task to pay. Because apparently, by being silent, you expect something. If the expectation is connected with me talking, and then, of course I talk, then you are under my obligation. Then you are under obligation towards me. I give you a task for this afternoon. Look at it as something that is like a payment for your existence. Try to find out what you are when you are here at the Barn in whichever way you may be working or spending your time. I am quite certain that have you-if you have a good picture of what you have been, let's say, this morning, and you continue with similar work, have you discovered any habits that you indulge in, or that simply have, every once in a while, become noticed by you, and that you might expect again this afternoon? By this time, you must know enough about your personality: how it behaves, how it speaks, how it stands, how it communicates with other people, the words you do use quite unconsciously, little bits of sayings which are not necessary but just filling up time, or in general, whatever you call a physical habit, or an intellectual one-because your thought processes,

also, become quite habitual, since the different thoughts which are in your mind, of course, are churning around, and a little bit of a thought, which happens to come by, hooks onto another thought, and there is your association. As far as your feelings are concerned, they become habits of your body, and the body, as a posture, expresses your feeling, and you can recognize, many times, that a certain way of gesturing, a certain way of behaving, is instigated by a feeling you have. Also that can become a habit, and then automatically, your body already takes on a particular kind of expression. It may be an expression on your face. It may be the way you get up out of your chair. It may be connected with an ordinary physical form of behavior, like reaching for a telephone, or getting ready to use the shovel, or when you prepare, with a hammer, as you are going to drive a nail into a piece of wood, that you know where it is going to be, and how you, then, sit, how you pay attention to the nail, and disappearing, and you hammering. And after it's finished you give it a good whack, and maybe you get up in your usual way.

I'm talking now about how you are usually. When one says it's a habit, it is very often without your mind. It is something acquired, already, by your body as a simple behavior, which simply means that you are manifesting in order to keep going. And a little bit of energy is necessary, and your mind need not even be directing it. See if you can take out of your experiences of what you know of yourself. For instance, you start immediately after lunch. How you get up; how you then, perhaps, go through the door; howperhaps you see so-and-so; All of a sudden you are reminded that you ought to say something; and what you usuall would do - a little bit of nice bon ton, or not; or drawn within yourself; or go out of the door with a frowning face as if you're very serious. I don't care what it is. But it is something that definitely belongs to you, and that I call, then, the habit of your personality. Youmust bring it to light. By that I mean that you become aware of it, if you can. But at least, you must notice it with your mind, and stating

that kind of a fact to yourself, that you were engaged in a habitual movement of your body, or in a habitual thought. You can start with thought, because the procedure of leaving this room - this Barn - and going back to your work - whatever you were doing - and seeing perhaps the same people you ~~are seeing~~ have seen this morning, your thoughts will be with you regarding whatever it is that you have to walk through, and you will be associating in your mind. You see some flowers that remind you of your grand~~father~~mother, or that you fall off the steps, maybe, and that reminds you of something else ~~as~~ that someone else has done, etcetera, etcetera.

See if you can become acquainted with the way you are in an unconscious state. And bring such habits to the foreground, if you can remember it. Many times it is that a habit already is gone, and you have remembered nothing of it during the time it happened. When, afterwards, you think about what you have thought about, or you think about how you got there, where you were before, and now all of a sudden you are at another place, of course you come to the logical conclusion that you have walked that far, between two points. How were you? Think about it, to see if you can patch together a little bit of yourself walking, and in which way you did it. Many times there will be habitual ways of moving ~~which~~ that you, then of course, during that time, ~~you~~ were not conscious about, but you could become conscious, ~~if it becomes noticeable to you~~ that is, you become noticeable - it becomes noticeable to you, ~~but~~ when afterwards, you think about it. If it is possible, retrace your steps. If it is possible, retrace your thoughts. See why, all of a sudden you happen to have a thought. What was the association? Where did it come from, or did it come out of the blue sky? Do the movement again. Try to have the same thought again. Try to say the same things, but this time loudly. Whatever the thought may have been in your mind, repeat your thoughts, but loud. All of that belongs to you. And it is very interesting to see how much of that kind of a time you have spend on that kind of things. It will make you sometimes walk very slowly, so that you are afraid, really, of wanting to have more habitual ways

of behaving. Sometimes you will criticize your behavior. Sometimes you will accept it as that what was the least important, and therefore you shouldn't pay attention to it. I ask you to pay attention to yourself during this afternoon. At certain times, that really you take the time off to remember to see, and then to do something to which, perhaps, at tha t time, something else could be aware. But I am not asking for Work. I am asking, only, for a study of yourself. Your behavior, in the different ways of manifestations, which we are sufficiently familiar with, but mostly with your thought process, not your body. See what are your thoughts busy with. See how they go from one thing to another without rhyme or reason. How the different impressions, that you receive with your sense organs, start certain things off in your mind, which, afterwards, you discover you have been thinking about, but which do not seem to lead to anything in particular. And then, if you can, try to see how much time and energy has been spent on many things that were absolutely useless. That even in habitual forms of behavior of the physical body you're using, many times, such energy which is not at all necessary. With other words, it is a picture that you try to get of yourself as you are as an ordinary human being. And everybody has the same kind of a problem. It is not that you are exceptional. You are the way you are, whatever way that may be. You can accept that way because, you must understand, this leads, gradually, to an acceptance of one's own mechanicality. Since much of this kind of behavior that I'm talking about is really taking place without your mind having anything to do with it, you know that you have already reduced the machinery to a very simple operation. Why you are the way you are, of course that is dependent on what you have been. And whatever may be your type, whatever you may be astrologically. But if you can believe in being a result of that what has created you at the time you were born or conceived, and that during the period of your life from birth until now, you have received many

different impressions, of course you have digested them in accordance with what the machinery was. And if astrologically, for instance, there is a predetermination of that what you will experience already, as the stars may sometimes tell you, it becomes quite obvious that you are nothing else but a machine, simply functioning in accordance with certain laws which already exist, and which must affect you because you are susceptible. And it's one of the best proofs for a person to understand that he is automatic, and that his unconscious state, produced by the conditions under which he happens to live on this Earth, will produce nothing else but just a person who happens to walk around and is influenced by a variety of different things outside which are taken in, to which you react, and which leaves in you a certain residae. As a result of all that, you have habits. Because thoughts, many times, are not pressed into service; you don't want to have too many feelings, because sometimes you are afraid of them; and you simply put up with the way your body is.

The task for this afternoon is to study yourself, in a very simple way, without falling overboard, without criticizing it. If possible, just accepting it, but mostly to see where is your mind going, how far does it wander away with all kind of other thoughts which have nothing to do with you at that moment, or need not have any attention on your part. It will be very interesting to see how to spend an afternoon like that. And I'm only asking for an afternoon. It's not that you have to do it tomorrow. And you can forget about it after you've done it. If you can do it honestly, be wonderful. It would be a great deal of an experience, a great kind of experience which you really don't know enough about, but it will help you to find out, what is this creature that happens to walk on this Earth.

So I wish you good success. And at the end of the afternoon you know a little bit more about yourself. I hope you can do the task. I hope you are willing. Drink to it if you like.

MUSIC

MR. NYLAND: What we talked about at lunch, was very much down to Earth. It was practical, it was sufficiently clear, that you could understand what was meant, and what one should do. There were no particular embellishments of any theoretical kind, or even perspectives. Here we were and we were going into ordinary, unconscious activity. Again, it was a question of seeing, or becoming acquainted with yourself, your behavior. Of course I extended it a little bit to behavior in the mind, because the thoughts many times start to interfere and bother, or they take up a tremendous amount of energy and quite uselessly. But it is most interesting when you really try to see yourself in that sense, how little you really know, or how much there is of ordinary, habitual ways of living. And the realization that that gradually has accumulated over the years, almost without your knowledge, a little bit, of course, in the beginning, because you have to learn, and you have to control certain muscles, or to do certain things, or to react on certain actions on you. So of course, that did require, at that time, some kind of guidance by means of your mind, mostly your mind. And sometimes an adjustment for the body itself to stay in equilibbium and in balance. But the body, when it is healthy is quite easily kept in balance, because it has, within itself, its own machinery. And therefore, not much of the mind even is necessary for that. Only what is necessary is a normal function of the different organs of the body to keep it in real balance for itself, so that even when you walk, you shift your weight from one foot to another automatically. All the different muscles are, in a healthy body, coordinated. And whatever now takes place for the utilization of such energy, many times is done very well. That means that gradually, one finds out, even for the activities of the personality, the lines of least resistance. And forming habits, many times, is based on that kind of wish for the introduction that

certain things can be left alone, that you don't have to bother with them, that not all the centers need be in connection with it, but that it is sometimes quite sufficient for one of the centers to be by itself and simply remain active.

And, you see, when we talk about habits, I don't mean that one has to be critical about one's habits, and that of course, there are many habits which are excellent, and they serve us well for our life on Earth. Only the difficulty is that we don't know it. And there's exactly the reason why we should try to know it, at least, I believe, it is necessary that if, in the wish for wanting to work on oneself, one has to utilize the instrument and all the different facilities which are available, that you first really have to know what is what with your body, and your feelings, and your mind. And that, then, there can be a clear picture of what it is doing already, what it is capable of, and what you could really expect. So the question of when looking at your habits, and becoming much more noticeable, that is, much more alert to that what you are, and as I said, to bring to the light your ordinary existence and, as it were, look at it, gives you, then, a chance to find out what is the reality of your body as a fact of existence. That together with that, your mind starts to function when a habit is de-habitized. And then naturally, your mind is then, as it were, present to the activity. That in itself is not bad as an experiment. It is very bad when one tries to do it in ordinary life, because the velocity of the activity is sometimes, when it is left to itself, and remains as a habit, it does not need a mind to guide it. And the mind, in activity, regarding some of the reactions of the body, itself, is of a different kind of speed. And immediately when you start, as it were, to become aware with your mind for a moment of yourself, simply behaving, your reactions, the way you are active with your body, will usually slow down. And then of course, it disturbs the general pattern.

As I say, it is quite all right for a little while to find out, but it is not that kind of continuity that is required if one wants to continue to do what one always has done,

and utilize, even, the results of a habit for that purpose. ~~But~~ This is one of the reasons, when, ~~the mind finds out that it~~ one finds out that the mind cannot keep up with the activity of the body, that we should have something else that could keep up. And the reason why the mind cannot keep up is because it starts, ~~xxx~~ to, as it were, illustrate what is happening, and translating it into a formulation of the activity itself. This leads immediately to the necessity of having something that can keep pace ~~with~~ of the body as it is active, without interfering, at all, with the body as activity, and not needing to describe that what is ~~(xxxx)~~ taking place. And then logically, what we now don't have, of that kind - that we don't have, ~~that~~ any faculty ~~which would~~ that could really answer that purpose — we are forced to admit that the mind cannot do it, and if we wish to continue with our activity as a result, partly, of habit, in the same way, that we need something else which then could become the guidance, or a guide, for what we are doing. It leads of course to the creation of 'I' which has the capacity of the acceptance only, without wishing to describe it. And for that reason, the speed, as it were, of the observation of 'I' can become similar to any kind of speed of any other kind of activity. ~~making the~~ This is a quality of 'I' that you very seldom think about, because the adjustability, the adaptability of that what actually is, is inherent in the requirements for 'I' to accept yourself as you are. So that you don't have to slow down. You don't have to make any kind of contortions. You can keep on living the way you always have done. You don't even have to bring your habit to the notice of your ordinary mind. You can continue with ~~the~~ your activities in the same way as usual, profit by that ~~which~~ what has already been accomplished in the sense of following the line of least resistance in the minimum expenditure which was necessary for the continuation of one's own existence. ~~But~~ And at the same time, there can be a registration of all such facts.

So, you see, it is very good to start with ~~the~~ a study of the habits of the body, the feeling, and the mind. ~~that~~ I said the feeling has, of course, habits of its own. ~~But~~ we are unconsciously bound by the expression of the feeling in the physical sense, ~~that~~ And many

times, the thoughts, they also can stand on their own, but they also, many times, require, already, an expression of a physical nature. In the first place, of course, we are familiar with the wish for formulation and using words. In the second place, there are many things that take place in the body as a result of the mind functioning. We know it sometimes when it becomes exteriorly visible. A frown on your forehead indicates, many times, the so-called deep thought. And something that has affected you, which, perhaps, is not as yet formulated completely, which is mostly felt, immediately will set into motion certain functions of the body itself, and usually related to the nervous system or to the glandular system. And all of that, of course, covers itself in relation to each other, and we call that equilibrium of the body, and sometimes, when it is described with an understanding of what actually takes place, it is called the wisdom of the body. All of that, I would say, is to the good. But I want to know what I have in my hand to work with. And from this study of habits, the study of becoming acquainted with oneself, you gradually will see that that what is really necessary for further guidance cannot be relied upon anymore by the utilization of your mind or your feelings.

And the creation of that kind of an entity which we call 'I', so that then the noticing, or the aliveness to that what one is, goes over into an awareness, it is logical that an awareness, then, has to be defined as something that can accept things as they are, without any wish to change. Now how to bring that about. We start with a habit becoming noticed by ourselves with our mind. And we try, then, to eliminate all criticism. I tried to explain that at lunch, that when the body is mechanical, and there are perfectly good reasons for the assumption that there is that kind of mechanicality, the mind can learn to understand that fact, and then will not be bothered by wishing to change what it sees, and will even try to accept it. But it is hampered by the possibility of keeping pace with what is taking place, and as I said, that is one of the reasons why an 'I' should be used as a substitute, or, should be used as a means for keeping

oneself going in the way one is going. Gradually out of that comes, not only the necessity of 'I', but accumulation of more and more data, and bringing to light, again and again, one's ordinary habitual way of behaving, one becomes really very much acquainted with oneself, without a wish of criticizing what there is, and it facilitates the possibility of the acceptance.

You see, this system of objectivity is also a very logical one. And it's formless, and it is based on many of the different rules which exist already in ordinary life. We have a pattern in ordinary life. We call it a little bit of psychology. But it usually is not very clear what the different functions are, because we describe the functions of the things that takes that takes notice by itself, without relationship to that what is actually taking place. And that is why we run up against it in the psychological sense, by keeping on thinking why we should, not only think, but there should be a relationship between the thought and that what is actually taking place, in the place where it takes place. It's very much the same problem as trying to find out what is life. And studying it and doing research on it and only having at one's disposal a dead body. Because we cannot operate on life as it is in an alive person. But we always have to either deaden it or wait till it is dead. And an autopsy is not the same as a description of what actually takes place. Again, this is another reason why the aliveness of the body and a personality has to be met by the aliveness of an 'I', so that then they become equal in the terminology of life itself. Now for that reason then, whatever is the operation of 'I', can be compared to the operation of 'it' when both are alive. And this facilitates the further growth of an 'I' when it starts to operate, you might say now, on its own as a result of the wish on your part; that is, on the part of 'it' itself, wishing then to have an 'I' be present for such purposes only; to give you guidance.

'I', in itself, has no desire of possession. 'I' is only a channel through which

information flows back and forth. It is created for that purpose, so that it can also become free from itself. And for that reason, one can try to imagine what it is when 'I' should be impartial, that it is also impartial to its own functioning. And that actually what is taking place when an 'I' operates, is the result of the existence of 'I', and following that what are the life forces of 'I' itself. And nothing else, because what 'I' is, in the form we create it in, gradually starts to understand, also, that form coming from us, as having to be left alone, and existing on its own upon command of the forces from Above. And for 'I' it is the same process as for the development of man. That is why it is sometimes quite difficult to understand, in our terminology, what takes place on the level of 'I'. The more we emphasize, in our unconscious state, the necessity of trying to find out what is really what and to accept conditions and to accept ourselves, as we are, the closer we come to the understanding of the possibility of an 'I' existing and becoming a guide.

What is really involved in this whole process is that the 'I', is not as yet full being grown, and just beginning, and as it were, coming, and being born out of unconsciousness, trying to establish itself, with the help of that what is Above, on a level of consciousness, or at least a level which is higher than what we are. And this conversion process, from the concept as if on, until the reality of a full-grown 'I', takes a very long time, and needs a great deal of food. And because of that, the time-length that is involved, the question of that kind of growth which cannot be done overnight, does require on the part of each person having a wish for an 'I', and a wish for becoming conscious and conscientious, that they must become extremely patient. And waiting at certain times, until they are sure that that what has been set into motion has worked itself out sufficiently in its own momentum.

You see, there are certain limitations to channels. You can have water go through a pipe at a certain pressure, but you are dependent on the diameter and the circumference of the pipe. And if you increase the pressure, the pipe will blow up. Elec-

tricity of a certain voltage, which is the pressure of the electrons, you might call them, in the conductor, and you have, of course also, the amperage, which is the volume itself - the totality of that what is as quantity available. But both are related to each other, and are dependent on the size of the wire that is being used. And if the wire is too thin it burns up. It's the same process with overfeeding 'I', or what is the reverse, by not being patient, you spoil, because of impatience, a great deal of the processes that require time. And why do they require time? Because we live on Earth. We cannot become conscious and conscientious overnight. The reason is simply that we are, as time, being subjective, and being unique for ourselves. We are familiar with the time when it flows through one, as we are, unconsciously. And for that kind of time, which is now acceptable to us the way it is unconsciously, to become as it were timeless, will require time itself to be eaten up in order to take out of time its time-ness and leave that which is timeless. You understand that, I hope. That is a process. That is not just a fact existing and disappearing. It is a fact existing and becoming manifest, having to have its own life duration for the possibility of growth. This I think we forget many times. One is sometimes too much in a hurry to want to grow up. It cannot be done. Not in our conditions. It is, of course, possible to do it, in different conditions. It would be possible by means of a concentrated explosion, to have something appear which never existed before, as a result of such explosion, and at the expense of a great deal which then is destroyed, when the concept of a phoenix existing and a rising from the ashes, it is necessary to have the ashes first, before the phoenix can come. And that perhaps is a telescopic process condensed in a very short time, life for the sake of producing something extremely beautiful. In that way creation can be understood; that the time is reduced for the necessity of growth in creating it direct, and full-grown, and full, fully developed. I mentioned Zeus, the other day, as the God in whose brain certain

things could take place. And then finding themselves complete, without having to go through the process of ~~the gods~~ development. But you see, that was an ~~absolute~~ attribute of ~~the~~ a God, and we are not that kind. We are dependent on growth. We are dependent on the creation of conditions which will allow the greatest velocity of such growth. But we are limited in thinking, and we are limited, even, in expecting that if we just keep on doing, doing doing, that then ~~gradually~~ logically the result will become closer and closer to us. It has its own time. Each person has his own time for his own development. Each person, as he is, as type, as having had experience, as having thoughts about his future, is bound by that what he is. And only that what he is can produce that what might become. The adaptation of oneself to an aim is hastened by the elimination, as much as possible, of that what one is oneself. And then the resultant becomes a person through whom life forces ~~then go through~~ will flow without attaching themselves to him. And this kind of detachment, this kind of wishing to be impartial to that what is the form, is the real meaning of ~~the word~~ impartiality. One must learn about these things gradually, and you will only learn ~~it~~ them by keeping your feet on the ground.

You see, I think many times about us. I have the time for it. ~~While~~ Rather, I'm forced to have the time a little more. And I consider, every once in a while, what I feel is necessary, and what I try to do. And thinking about it quite a deal, and coming to certain conclusions, I say what is it really that I ought to do, and what is it that I am doing which is not right. I want to make doubly sure that you understand my position about that. I have ~~the~~ a wish for Work, for all of us, to understand Work for the sake of growth of all of us, ~~in~~ as possible. In that sense, I try to talk about it. And I try to create, sometimes, certain conditions which may be helpful. At times, in order to maintain this, I have thought about activities , as a means for doing that in the right way. I do believe that this time that you spend here at the Barn is very helpful, and that I do hope that out of all your experiences, ~~that~~ you gradually ~~we~~ will eliminate all the negativity ~~which~~ that there might be. That, I think, should be an aim for you.

All right, Bob. [TURN TAPE]

By that I mean, that you should utilize this time to try to understand yourself, and to try to purge yourself of all your different negativities, all your different forms of vices, all the different things that you know are obstacles in the way of your development — that you should shed them; you should eliminate them; you should get rid of them. I'm fully convinced that in that process, certain things are done to the Barn; and it creates, many times, such conditions which every once in a while become quite unbearable. But that is the process of growth. It is not only taking food in. It is also eliminating that which is no longer necessary. And every once in a while that may not be easy. And it may not always be acceptable by others. Because, let's say, if someone is eating, and someone else is eliminating, it is a little contradictory. It's not so easy to take. But it is a necessity when you see it from the standpoint of growing up. All I ask is make it as short as possible. # But then, you see, I suggest, sometimes, certain things which I honestly believe you ought to know about. ~~All I ask is make it as short as possible. But then you see, I forget sometimes certain things which I almost believe you ought to know about.~~ And basing it, partly, on my own experience, and having lived a little longer than many of you, I simply say this. And I say such things — I call it, if I like — from the goodness of my heart. Because I want to communicate it and tell you about it, and I hope you can profit by it.

Perhaps I have been a little bit forceful about such things in insisting. But every once in a while there is, a little bit too much of ignorance, and my insistence is to try to break through the shell of ignorance, so that then there is an opening up, and an opening to possibilities, which perhaps, you have not seen before. And then it would be all to the good, because then you can act on it.

Now, of course, I am sometimes a little, if you wish, autocratic. That I insist that certain things ought to be. But I say it is for a definite reason, because if I don't say it, conditions might become even worse. And then they are definitely not worthwhile to even attempt to. It is far better, then, to eliminate them already

early in the process of their growth. I made a suggestion the other day about one activity. I meant it to become quite clear of what is really needed. As a result I got some kind of a report. You see, I don't mention anything by name, but it stinks. It is so bad. It is so terribly misunderstanding - such a misunderstanding and such willful misunderstanding that I just don't - not only don't like it - I just hate it. It is not right to be understood in that way. I am not talking about certain things to be answered flippantly, and sometimes, I say, in a mean matter, not only that I don't have interest in it, but I'm perfectly capable of telling such a person to go to hell, because that's where they belong. If they cannot understand the simplicity I'm talking about, the necessity for cooperation, the reason why one should start with one's feet on the ground, and to do the thing right, the way one can do it, and wants to do it, because there is a desire to conquer, or a desire to overcome the difficulties, then of course, what is the sense of even having an activity? Of course, I have no interest in that. I have absolutely no interest in convincing any one against her or his will. I'm interested in communication of certain facts, certain kind of concepts, certain wishes indicating growth, certain possibilities, perhaps, for one's inner life, and definitely a wish for a further understanding of what one is, when one has to use that knowledge for the possibility of growing up, and growing over into a Soul. So that the fundamental reason for talking is about esoteric knowledge disclosed, and no secrets kept, so that one can start, in simplicity, to Work on oneself, for one's own sake, and thereby, I say, eliminate one's meanness as soon as possible, so that this Earth, for a little while being purgatory, is actually helpful to purge oneself of that what are mean, and vile, and evil thoughts.

There are two kinds of spirits. One, as a group, is helpful for the development of man. The other, as a group, is not helpful for the evolution of man. It is only helpful, if that is the way one wants to call it, for an involutionary process. Both belong to the existence of the universe and the laws which govern each particle of this

universe, and definitely of this Earth with which we are trying to become a little familiar. It is not a question of liking or disliking. It's a question of an acceptance of certain things existing, like sometimes very unfortunate conditions, and sometimes very fortunate ones. It is necessary to understand that such conditions can exist at certain times, and are maybe even given, or happen to be, for the realization of something else in someone else, utilizing then such conditions for their own profit. Sin, in that sense, must be eaten in order to eliminate it, and to go over into an evolutionary direction in which sin is no more in any form as we know it. There may be still ignorance, because there is lack of wisdom, but there is no wish, when one grows up, to express oneself at the expense of someone else. In the first place, one has no right; in the second place, it's not becoming. When one wishes to grow up, out of this process for oneself is formed a desire of helpfulness for each person who is striving in a similar way to a similar aim. That gradually, in this process of wishing to live that way, something is born within a man which is comparable to his love for himself, but extending then, by including forms of life outside of himself, so that he, wishing then, becoming a channel for such love to flow through, becomes acquainted with the aim of the flow in the direction of where it should go, and how it should be directed in time. That then, for him, the question is much more a development of that what is, for him then, a positive value, because it indicates an evolutionary possibility, and not to dwell too long on those so-called spirits, which might take a person away from such an aim, and even will cause him to be buried in the ground.

The love for mankind, the love for humanity, the love for a group, the love for a few people, all culminates in one thing: the love of the totality of life existing, and the wish to understand that life in the proper way so that then, when one is associated with the thoughts and the feelings in that direction, one gradually can be prepared to

become more and more one with that aim. And ultimately, one hopes that it will end in the fusion process of unity in which no form exists, and in which there is no distinction anymore between place, time — anything of the kind that we call 0-dimensional world for ourselves — that gradually, there is that understanding of Omnipresence, and Omniscience, and Omnipotence as attributes of the Lord Almighty. When one says 'All Mighty,' one means All and Everything in force, in an understanding of that what ought to be, and then, as a concept, can be believed in and towards which one wishes to strive. I see activities in that sense. I see activities as a means for one's own development. I see it, of course, as something that brings people together, or could bring them together. But they have to be brought together on the basis of wishing to eliminate one's own selfishness. If that is not done, you get a hodge-podge of nonsense, and it usually will not last long, because it has not vitality enough even to be conceived in the right way. Such processes have to be eliminated. And if they cannot be eliminated, I do not wish to associate with them. I say it very clearly, because I have definitely an aim. Perhaps I should concentrate on remaining very simple, and just try to remind you, every once in a while, of the sanctity of Work, and what you should do in your ordinary unconscious existence in accordance with whatever is my understanding of what ought to be done in the sense, now, of wanting to work on oneself, and following the indications of Gurdjieff. And that perhaps I should leave alone, a little bit too much interference with activities. It would not only give me a little bit more time, but perhaps it is more appropriate. I do not want to push. I want some force to exist which wants to live. If the force does not exist, I cannot create it.

If I talk about the necessity of an activity, I cannot give it to you. All it can do, perhaps, is to strike a response, if there is aliveness within you for that purpose. And then, it being Kindled, it can be

utilized by you. But it is not my job anymore. I am here to try to help. I'm not a policeman. I don't chase after you. You make this Barn what you think it ought to be. It's entirely up to you as a group. I become a little consultant. Not on the sidelines, because I have a main line that I wish to follow. There is more than enough for me to do in writing Firefly, in answering certain tapes, or to be, let's say, a certain medium through which this kind of information can also flow. More than enough. I do not wish to spend too much time in trying to straighten certain things out when there is meanness involved, and when there is, as I say, when it stinks. I have not desire to carry on research on elimination product. I'm interested in life itself, that I want to hold up high, and I don't want to deviate from that kind of an aim. You must understand this because I'm very firm about it. I do not want to be, how will I say that, mocked. I'm not entitled to that, but I don't wish it because it does not belong to me. And when it happens, I turn away from it because I'm through with all that junk. I want to tell you this, I'm very serious about it. I want you to understand that I'm here to help you if I can, but your wish has to come first. If you wish to be helped, and you feel that it might be useful to talk, or to get some kind of suggestion from me, of course, we talk, because that's my responsibility. But I will not go out to you any longer. I will not ask you for monthly reports which should be. I will not ask you for detailed information that I think perhaps would be useful for me to form an opinion. It is up to you, entirely, to run this Barn the way you want it, and the way you can, and are capable of. It is not that I withdraw, but I just don't want to be misunderstood when my aim is so simple, and my intention is, without any question, unselfish. So you must know. It's the beginning of September. It's the first month, again, with the letter 'R' in it. Months, by names, when they have the letter 'R' in it belong to

the winter period. September, October, November, December, January, February, March, and April. And in May, no 'R'. June, July, August - free from this [redacted] 'brrrr'. We are now going into that. I'm serious. And I wish certain things which I believe in. I will not deviate from that. I will continue the way I believe it ought to be, but you have to Work. You have to. The emphasis is now on you. To some extent, I withdraw a little. And I don't want to elaborate about that. We will see what kind of a form it takes, but I give you the responsibility. You take it, or you leave it. To Gurdjieff.

SUNDAY LUNCH

MR. NYLAND: Let's not postpone it any longer. Huh? Because in the meantime I keep on thinking, now, what will I say, and again, what will I start with? And, then I wait. Then I hear a little bit more noise. I say to myself: oh, I don't have to talk, as yet. And then it calms down again - it goes like waves, sometimes. Only yesterday was a deathly silence at lunch. Maybe it encourages me, because when there is something that is like that - empty - I have to start filling it.

I'm glad what we talked about yesterday. I don't want to repeat it. That is, the task, as such, trying to become more familiar with yourself, is still there. But I said yesterday, we'll only apply it for one afternoon. So it wouldn't be fair to give you the task again. But at the same time, you know, whenever you find a task that is useful, and you feel that that usefulness can really be put to good account for yourself, you don't have to wait until someone else tells you that you ought to do it. Work has to become a self-starter. It is as if something is in you like a motor, that you turn on by just pressing a switch. It would be interesting to find out where that switch is in your body, in your mind, maybe, or in your feeling. And

then [illegible], if you want to press it, how much do you have to press it before you make contact? And then, when that little motor starts, as a self-starter, where does that first electricity come from? And is it enough to start the motor sufficiently, so that when you want to engage the engine, that your speed corresponds to the possibility of an engine starting? And there are different little processes connected with each other. Of course it's obvious, it starts with the wish to have a switch, a pressing a button. # Pressing a button for oneself is a realization that something is too empty, and you want to fill it. For that you have to have a notion of the size of that what, perhaps, should be filled in potentiality. It means that when you think about yourself, and you accept yourself as you are, and you see that it needs growth, you have to imagine what it would grow into, as it culminates, or ultimate possibility for yourself. And that, of course, is your aim. How do you see yourself in the future, and what can you logically expect? You cannot overshoot the mark, because there is no capacity for it. The knowledge of yourself must give you an indication of how filled you are, and how empty you are. The person who wants to press a switch becomes an optimist regarding the possibility of his life. It is one reason why you should get rid of all your negativity, because it doesn't do you any good, and worse than that, it causes you a great deal of damage. All the time you spend on these kind of negative thoughts, or criticism, or complaints, all of that goes down in the gutter because it doesn't yield any particular something that you could use. # The switch is a two-way switch. You press it and sometimes it goes over into the realization of your incompetency. Then you have to change that switch, and press it the other way. Then it can become positive. What I mean by that, I realize for myself that there is something still quite fundamentally wrong. I say fundamentally, because it is not superficial. I realize

that something ought to be done that comes from my conscience. Sometimes it comes from outside, reverberating within my conscience. Sometimes it comes when it is very quiet, and I can listen to that kind of a voice. Sometimes it is stimulated by what I see as idealism being produced by others, and instigates in me a desire to do something similar, and I have encouragement. The first switch is really a starting point for that little motor to start to function, regardless of your knowledge of how it will turn out. The little motor runs on a DO RE MI current. It is liable to reach me, and return again because it does nothing else but wishing to start something. And when it doesn't go further than the MI, then of course, it can continue to run as long as you press the switch, as long as there is the thought or a feeling that you ought to Work. But you may not Work the right way. And although there is something that is started at the beginning of a wish, it doesn't end up, as yet, into the creation of an 'I'. The 'I', when created, is the engine which starts to function within you. The starter is only the preliminaries of the wish, which should culminate into something quite definite, but when there is not enough energy available, the little motor keeps on running; and after a little while it dies out. And it runs on the DO, RE MI - MI, RE, DO scale. When it reaches "MI", and that is really, in reality, that what it should do, it must reach you in a certain place Then is the time to change the switch, and make the motor function in relation to the totality of yourself. When that starts, the engine, which is your 'I' wishing to operate, is not as yet familiar with the condtion in which you are. But the fact of 'I', having that as an aim, produces in the DO, RE, MI stage, a desire to overbridge the difficulties of your own growth. The reality of that desire as 'I', helps you, at MI, to cross the bridge. Then the engine will start to function as a SOL, LA, SI. It's also a process. It takes a little while before it gets into gear. SOL is only the first gear. The second is LA. The third is the highest gear possible.

same
And at the time, it is the most quiet. It is the most efficient for the amount of energy spent.

All of that takes energy of different kinds, and I don't want to go on with a metaphor any longer. But you see, what is really necessary for a person, when he starts to study himself, and becomes acquainted with his mannerisms—the way he behaves, and the way he has been brought up, in an unconscious state, performing, and then having a wish to change the alertness into an awareness—that does not mean, right away, that you are already running the engine at it's proper speed. You must try time and time again. You must be anxious to fail. Because only when you fail, will you realize your limitations. If you continue to think that you can do it, you will be always disappointed Your wish to do it has to be basdd on the realization of what you are. And to that extent, that you start to study yourself, and you find out what you really are, you will not be a fool in expecting too much. And particularly in the beginning, you cannot expect very much at all. Because the whole machinery of your ordinary unconscousness is against the engine that you want to start as an 'I' to become operative.

It's not very complicated. I use only a little phraseology that might be useful. Because here you are with the engine intact. You are now able to realize that at any one time, that engine in you, as a result of a wish to Work on yourself, could get started. That is the determination that makes you, at first, look for the switch, and the possibility of doing something about yourself. But, you see, you must make up your mind that, then, when you go over into ordinary unconscious activity, that you don't lose the desire to utilize what you have. If, unconsciously, you let habits take over, and you yourself remain unconscious, there is, for a long time, no desire even to look for any kind of a switch. There has to be that wish for oneself to find the switch within. This is why, somtimes, we say, a man must be a question mark. If, during your afternoon, you stand straight, and you bend over, and you curve your back, and you look at the ground, if for one moment, you start to imagine you as a symbol wishing to ask a question

that you, as a personality indicate, that kind of symbolism, which takes place within you, it can help you to create a wish to stand up straight. Automatically you will stand up straight, but if you have bent down, and you come to the realization that you are a question mark, try to make your getting up and standing straight intentional. This will help you to find the switch which has to be pressed. Then, when you are up, and you continue to walk, your first step finds the second switch for wanting to start your own engine. And, although the rest can be purring in unconsciousness, in the DO RE, MI, there is, because of your wish to stand up straight, and to realize that that would be the solution for the question mark you are, automatically it will be followed by putting the right switch in the right position. And then, when the engine starts to purr for you, you are engaged in Work on yourself.

The first step is important. It depends on the determination, at that time, that you wish to Work. If you forego that opportunity, it may be difficult to bring it back again. But it is possible, as I say, when standing still, in coming to yourself, and seeing yourself bent; that is, having questions which ought to be solved, that it is within your power to stand up straight to solve them. And then when the engine starts, God wakes up to you, and hears you and your engine purr. It's a beautiful thing. Because all of that is within your own power and capacity.

We must Work for a real living. You must be reminded. I do not complain about having to remind you. I really am interested, instead of complaining, to explain, explain, explain. As if all the time, that what I have said was not, as yet, clear enough. And that ought to be augmented so that finally it is there, crystal clear. That when it is like a crystal ball for you, in which you look and find your future, It is always in your own aim, and within your own power, When the attitude of yourself is proper. The attitude of a man standing straight, and expecting that what could come from everywhere, is his prayer to his own God. And by utilizing that kind of posture, first with the hands out stretched toward s the sky, wishing, then, to receive, like an antenna,

a current which happens to be in the universe as a whole, you then cross your arms across your chest. That is how one takes energy in, and keeps it, because it has to go to your heart, and it has to stay there. And in that process, as you have crossed your hands across your chest, you bend down again. Again this time intentionally, because you know what your value is. And you dedicate whatever there is, as energy available for your wish to grow, for that purpose.

This, you might say, is like a wish on a birthday. When a year is ahead, and when the year should be one of standing up straight and bending down, and constantly remembeting that that when one is bent down, one can stand straight, but it has to be followed by a gratitude. Gratitude towards that what exists as life which then, during such a year, could become more a more part of oneself.

Drink to your own life, and keep it precious. Keep it pure. Don't let anything come in that you know is wrong. And if it happens to come in, fight against it to make it, again, as pure as you can make it. So help us, Gurdjieff. To Gurdjieff.

End Tape